CELEBRATION OF HOLY MASS
ACCORDING TO THE USE OF SARUM

FEAST OF ST. AGATHA
5 FEBRUARY 2025
ST. JOHN'S CATHOLIC CHAPEL

Introduction to the Sarum Rite

The Sarum Rite, also known as the Use of Salisbury, is the medieval form of the Latin Rite that was celebrated in England prior to the separation of the Church of England from the Catholic Church. Rarely performed since the 16th Century, it has seen a revival since the Congregation for the Doctrine of the Faith ruled in 2013 that it may be celebrated by any Latin clergy under the "responsibility and supervision of the ordinary." We are grateful to Bishop Tylka for making this celebration possible.

Tonight we celebrate a *missa cantata* (sung Mass) with the priest assisted by an acolyte, who wears a tunicle. The choir is lead by two *rulers,* who are dressed in copes. The servers are dressed in amices and albs that are appareled in the color of the feast. The liturgy is said *ad orientam* (towards the east), with the priest and the people facing the same direction, to signify they are approaching God as one people. This direction is defined as liturgical east.

When we first encounter a new form of the liturgy, it is often beneficial to simply watch and listen. It will be familiar to those who know the Tridentine Mass but retains distinctive ceremonial actions. Consequently, this booklet includes some of the dialogues for the ordinary of the Mass, translations of the proper scriptural texts, and a brief explanation of the actions of the ministers, but does not contain all the details of the full missal. Our goal is to allow you to experience the ritual without needing to have your head buried in this book.

Notes for the Sign of Peace:

The Sign of Peace is given through the use of an object called the pax brede. After the celebrant kisses the pax brede, it will be taken to the members of the choir, and then to the front row of the congregation. Once the pax brede has been received by the front row, the rest of the congregation may exchange peace in the usual manner as at the Novus Ordo Mass.

Notes for Communion:

The procedure for receiving Holy Communion has some differences from modern practice. Notably, after receiving the Eucharist, the communicant purifies their mouth with a mixture of wine and water.

Communion will be distributed along the front step of the sanctuary, where two servers will have stretched out a white cloth. Please kneel on the step along the length of the cloth, with your hands behind your back or below the cloth. Holy Communion is received on the tongue while kneeling. Once you have received Holy Communion, please stand and make your way to one of the ministers with the chalice to purify your mouth. You may then proceed back to your pew.

Entrance Chant (Officium)

During the singing of the entrance chant, the ministers process in, pray the prayers at the foot of the altar and perform the initial incensation.

Please Stand

Gaudeamus omnes in Domino diem festum celebrantes: sub honore Agathe Martyris, de cujus passione gaudent angeli, et collaudant Filium Dei.
Ps. Eructavit cor meum verbum bonum: dico ego opera mea regi.
Gloria Patri et Filio et Spiritui Sancto, sicut erat in principio et nunc et semper in saecula saculorm.
Gaudeamus omnes…

Let us all rejoice in the Lord, celebrating the feast day: in honor of Agatha the Martyr, over whose passion the angels rejoice and praise the Son of God.
Ps. My heart has uttered a good word: I speak my works to the king.
Glory to the Father and to the Son and to the Holy Spirit, as it was in the beginning and is now and ever shall be for ever. Let us all rejoice…

Kyrie and Gloria

The Kyrie, sung in a ninefold pattern, draws attention to its Trinitarian nature. The first set of three Kyries addresses the Father, the Christes address the Son, and the final set of the Kyries address the Holy Spirit.

During this time, the credence table is prepared by the servers.

Kyrie, eleison. Kyrie, eleison.
Kyrie, eleison.
Christe, eleison. Christe, eleison.
Christe, eleison.
Kyrie, eleison. Kyrie, eleison.
Kyrie, eleison.

Lord, have mercy. Lord, have mercy.
Lord, have mercy.
Christ, have mercy. Christ, have mercy. Christ, have mercy.
Lord, have mercy. Lord, have mercy.
Lord, have mercy.

Glória in excélsis Deo et in terra pax homínibus bonæ voluntátis.
Laudámus te, benedícimus te, adorámus te, glorificámus te, grátias ágimus tibi propter magnam glóriam tuam, Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili Unigénite, Iesu Christe, Dómine Deus, Agnus Dei, Fílius Patris, qui tollis peccáta mundi, miserére nobis; qui tollis peccáta mundi, súscipe

Glory to God in the highest, and on earth peace to people of good will.
We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the

deprecatiónem nostram. Qui sedes ad déxteram Patris, miserére nobis. Quóniam tu solus Sanctus, tu solus Dóminus, tu solus Altíssimus, Iesu Christe, cum Sancto Spíritu: in glória Dei Patris. Amen.

world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect

Deus, qui inter caetera potentiae tuae miracula etiam in sexu fragili victoriam martyria contulisti; concede propitious ut qui beatae Agathae virginis et martyris tuae natalitia colimus, per ejus ad te gradiamur. Per Dominum.

God, who among the other miracles of your power has bestowed victory through martyrdom on the more fragile sex; grant that we who celebrate the birthday of your blessed virgin and martyr, Agatha, may walk to you through her. Through our Lord Jesus Christ…

Epistle Sirach 51:1-12

Please Kneel or Sit

Confitebor tibi, Domine rex, et collaudabo te Deum salvatorem meum. Confitebor nomini tuo, quoniam adjutor et protector factus es mihi, et liberasti corpus meum a perditione: a laqueo linguæ iniquæ, et a labiis operantium mendacium: et in conspectu astantium factus es mihi adjutor. Et liberasti me, secundum multitudinem misericordiæ nominis tui, a rugientibus præparatis ad escam: de manibus quærentium animam meam, et de portis tribulationum quæ circumdederunt me; a pressura flammæ quæ circumdedit me, et in medio ignis non sum æstuatus; de altitudine ventris inferi, et a lingua coinquinata, et a verbo mendacii, a rege iniquo, et a lingua injusta. Laudabit usque ad

I give you thanks, LORD and King, I praise you, God my savior! I declare your name, refuge of my life, because you have ransomed my life from death; You held back my body from the pit, and delivered my foot from the power of Sheol. You have preserved me from the scourge of the slanderous tongue, and from the lips of those who went over to falsehood. You were with me against those who rise up against me; You have rescued me according to your abundant mercy from the snare of those who look for my downfall, and from the power of those who seek my life. From many dangers you have saved me, from flames that beset me on every side, from the midst of fire till there was not a whiff of it, from the deep belly

mortem anima mea Dominum, et vita mea appropinquans erat in inferno deorsum. Circumdederunt me undique, et non erat qui adjuvaret: respiciens eram ad adjutorium hominum, et non erat. Memoratus sum misericordiæ tuæ Domine, et operationis tuæ, quæ a sæculo sunt: quoniam eruis sustinentes te, Domine, et liberas eos de manibus gentium.	of Sheol, from deceiving lips and painters of lies, from the arrows of a treacherous tongue. I was at the point of death, my life was nearing the depths of Sheol; I turned every way, but there was no one to help; I looked for support but there was none. Then I remembered the mercies of the LORD, his acts of kindness through ages past; For he saves those who take refuge in him, and rescues them from every evil. So I raised my voice from the grave; from the gates of Sheol I cried for help. I called out: LORD, you are my Father, my champion, my savior! Do not abandon me in time of trouble, in the midst of storms and dangers. I will always praise your name and remember you in prayer! Then the LORD heard my voice, and listened to my appeal. He saved me from every evil and preserved me in time of trouble. For this reason I thank and praise him; I bless the name of the LORD.
After the Priest sings the Epistle, he sits on the sedilia (bench) for the reading of the Graduale, Alleluia, and Sequence. Once he is finished, and the choir continues to sing these parts, the acolyte brings forward the chalice. The chalice is then prepared prior to the Gospel.	*Once the chalice has been prepared, the priest and minister move to the North (left) side of the altar for the proclamation of the Gospel. This motion symbolizes the spread of Word of God from the Holy Land, northwest to Europe.*
Graduale	
Adjuvabit eam Deus vultu suo: Deus in medio ejus non commovebitur. V. Fluminis impetus laetificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.	God shall help her with his countenance: God shall not be moved in the midst of her. V. The rushing of the river maketh glad the city of God: the Most High hath sanctified his tabernacle.

Alleluia

Alleluya. Aemulor enim vos Dei aemulatione: despodi enim vos uni viro virginem castam exhibere Christo. Alleluya.

Alleluia. For I am jealous of you with the jealousy of God: for I have betrothed you to one husband, to present a chaste virgin to Christ. Alleluia.

Sequence

Exsultemus in hac die festiva,
Recolentes Domini magnolia, in sanctis quae operatur maxima;
Qui inter suae potentiae intra in virginum est maximus gloria.
Sua etenim gratia mundi viluit virginibus pompa,
Atque contra praecepta regum restitit virginalis pugna.
Furit rabies vesana, devicta tristatur malitia;
Crudescit carne tenera majora exquirit tormenta.
Sed tunc stat fortior fides virginaea,
Cum multiplicentur nova supplicia:
Pro aeterna quam exspectat a Deo gloria
Laetantur mortalia aflligi sua corpora,
Quia suae sunt transitoria
Et in moto subito labentia mundi gaudia,
Ut flores decidua;
Ex hac virginea forte claruit Agatha
Cujus hodie celebramus sollemnia;
Fulget inter alias; ut lucifer inter minores stellas,
Virgo beata fortiter ferens omnia,
nec mori recusans pro gloria,
pro nobis pie Deum exora,
Ut tandem in aula exultemus aethera,
pace perpetua;
Atque tecum virgo gloriosa
collaudemus Dominum in gloria.

Let us rejoice on this festive day,
Remembering the magnificence of the Lord, in the saints through whom He works most;
Who among his powers is the greatest glory within virgins.
For His has made the world to virgins worthless,
And against the precepts of the king the virgin has resisted.
Mad rage rages, defeated malice grieves;
It seeks greater torments for raw and tender flesh.
But then the faith of virgins stands stronger,
When new punishments are multiplied:
For the eternal glory which it awaits from God
Mortals rejoice to afflict their bodies,
Because theirs are transitory
And in a sudden movement the joys of the world fade,
Like fallen flowers;
From this the virgin Agatha has brightly shone
Whose feast we celebrate today;
She shines among others; like the Light Bringer among the lesser stars,
Blessed Virgin, bearing all things bravely,
nor refusing to die for glory,

pray to God for us,
That at last we may rejoice in the court of heaven, in perpetual peace;
And with you, glorious Virgin, we may praise the Lord in glory.

Gospel Matthew 13:44-52

Please Stand

In illo tempore, dixit Jesus discipulis suis parabola hanc; Simile est regnum cælorum thesauro abscondito in agro: quem qui invenit homo, abscondit, et præ gaudio illius vadit, et vendit universa quæ habet, et emit agrum illum. Iterum simile est regnum cælorum homini negotiatori, quærenti bonas margaritas. Inventa autem una pretiosa margarita, abiit, et vendidit omnia quæ habuit, et emit eam. Iterum simile est regnum cælorum sagenæ missæ in mare, et ex omni genere piscium congreganti. Quam, cum impleta esset, educentes, et secus littus sedentes, elegerunt bonos in vasa, malos autem foras miserunt. Sic erit in consummatione sæculi: exibunt angeli, et separabunt malos de medio justorum, et mittent eos in caminum ignis: ibi erit fletus, et stridor dentium. Intellexistis hæc omnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno cælorum, similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.

At that time, Jesus said to his disciples this parable; "The kingdom of heaven is like a treasure buried in a field, which a person finds and hides again, and out of joy goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant searching for fine pearls. When he finds a pearl of great price, he goes and sells all that he has and buys it. Again, the kingdom of heaven is like a net thrown into the sea, which collects fish of every kind. When it is full they haul it ashore and sit down to put what is good into buckets. What is bad they throw away. Thus it will be at the end of the age. The angels will go out and separate the wicked from the righteous and throw them into the fiery furnace, where there will be wailing and grinding of teeth. "Do you understand all these things?" They answered, "Yes." And he replied, "Then every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old."

Offertory

Please Kneel or Sit

During the chant, the offerings are prepared and incensed.

Offerentur regi virgins post eam: proximae ejus offerentur tibi in Laetitia et exsulatatione, adducentur in templum regi Domino.

Virgins will be offered to the king after her: her relatives will be offered to you in joy and exultation, they will be brought into the temple of the king, the Lord.

Bidding of the Bedes *Please Stand*

The bidding of the bedes in the use of Sarum functions as the universal prayer or intercessions in the current Novus Ordo ritual. These prayers, said in English, may be said after the offertory and prior to the homily.

We shall make our prayers to God, beseeching His mercy for all Holy Church, that God it keep in good estate:

In especial, for the Church of Rome, this church and all others in Christendom; our holy father the Pope of Rome and all his cardinals.

For Archbishops and bishops, and in especial for my lord Louis, the Bishop of this see, that God him keep in his holy service.

For my lord, the Dean [Rev. Joël Phelps], and masters [Msgr. Philip Halfacre], the canons, vicars, priests and clerks, (for myself the unworthy rector of this church), and all other ministers that this church serve.

For the Holy Land, that God it deliver in peace.

For our president and all other government officials: the governor, mayor, and all that have this land to govern.

For the peace of these lands of Illinois and the United States of America, that God make perpetual peace within them.

And for the good estate of those that findeth continually light at the High Altar, and all this church's friends, our brethren and sistern, and all our parishioners, with all those that any good do to this church, and all true Christian people.

We shall also pray and beseech God of His mercy for all true Christian souls:

In especial for all souls whose bodies rest in this holy place and for all whose bones rest in the graveyards of this city.

And on the second part we shall pray for all souls, patrons of this church, and for all who have given rents, vestments, or any other goods, whereby God is more worshipped in this church and the ministers therof better sustained.

And for all souls, ministers of this church, and for the souls of all other ministers of this church which have served it or done any good thereto in their days.

And for all our brethren's and sistern's souls; all our parishioners souls, and for all the souls that have done any good to this church and for all Christian souls.

Homily	*Please sit*
Beginning of the Eucharistic Prayer	*Please Stand* *The people do not make the responses*
P: Orate fratres et sorores pro me, ut meum pariterque vestrum acceptum sit Domino Deo nostro sacrificium S: Spiritus Sancti gratia illuminet cor tuum et labia tua, et accipiat Dominus digne hoc sacrificium laudis de minibus tuis pro peccatis et offensionibus nostris.	P: Pray, brothers and sisters, that my sacrifice and likewise yours may be acceptable to our Lord God. S: May the grace of the Holy Spirit illuminate your heart and your lips, and the Lord accept worthily this sacrifice of praise from your hands for our sins and offences.
Secreta	
In commemoratione beatae Agathae virginis tuae et martyris, altaria tua, Domine, mysticis muneribus cumulamus; majestatem tuam suppliciter deprecantes, ut ipsius adjuvandus meritis cunctis mereamur career contagiis. Per Dominum.	In commemoration of blessed Agatha, your virgin and martyr, we fill your altar, O Lord, with mystical gifts; humbly beseeching your majesty, that by her merits we may be preserved from all taint. Through our Lord Jesus Christ…
Preface	
As in the Novus Ordo, the anaphora (main part) of the Eucharistic Prayer begins with the preface dialogue.	*The preface invokes the people of God, all the Saints and angels to join in the heavenly liturgy.*
Sanctus	
Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domine. Hosanna in excelsis.	Holy, Holy, Holy, Lord God of Hosts. Heaven and Earth are full of your Glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.
Eucharistic Prayer	*Please kneel at the end of the Sanctus*
As in many ancient forms of the Liturgy, the Eucharistic Prayer is said in a low voice, with the silence intended to emphasize the holiness of the sacred action.	*Distinctive elements of the Sarum use include prayers for the head of state, the use of torches during the elevation and the priest assuming a cruciform posture during the Unde et memores following the sacring (consecration) and elevations.*

Pater Noster

The Lord's Prayer is sung by the priest alone

Please Stand

Agnus Dei

Agnus Dei, qui tollis peccata mundi,
miserere nobis.
Agnus Dei, qui tollis peccata mundi,
miserere nobis.
Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.

Lamb of God, who takes away the sins of the world, have mercy on us.
Lamb of God, who takes away the sins of the world, have mercy on us.
Lamb of God, who takes away the sins of the world, grant us peace.

Sign of Peace

The Sign of Peace is given through the use of an object called the pax brede. After the celebrant kisses the pax brede, it will be taken to the members of the clergy, the choir, and then to the front row of the congregation. Once the pax brede has been received by the front row, the rest of the congregation may exchange peace in the usual manner as at the Novus Ordo Mass.

If you stand during the sign of peace, please return to kneeling.

Please Kneel

Communion

In the use of Sarum, Holy Communion is received on the tongue while kneeling. Communion will be distributed along the front step of the sanctuary, where two servers will have stretched out a white cloth. Please kneel on the step along the length of the cloth, with your hands behind your back or below the cloth. Please use all available space along the cloth to receive.

Once you have received Holy Communion, please stand immediately and make your way to one of the ministers with the chalice to purify your mouth. The chalices contain a mixture of water and wine, and drinking from the chalice is part of the procedure for receiving Holy Communion in the Sarum use. You may then proceed back to your pew.

Communion antiphon	
Qui in me dignatus est ab omni plaga curare et mamillam meam meo pectori restituere: ipsum invoco Deum vivum.	He who has deigned to deliver me from every plague and restore my breasts to my breast: the same living God I call invoke.
Postcommunion Prayer	
Coelesti refectam mysterio, tuere, quaesumus, Domine familiam tuam; ut intercedente beata Agatha virgine tua et martyre salutis aeternae remedia, quae te aspirante requirimus, te largiente consequamur. Per Dominum.	Having been restored by this heavenly mystery, protect, we beseech you, O Lord, your family; that through the intercession of blessed Agatha, your virgin and martyr, we may obtain the remedies for eternal salvation which we aspire to receive through your largess. Through our Lord Jesus Christ…
Dismissal and Exit Procession	
Once the priest has given the "Ite, missa est" the ministers line up to exit. During this procession the priest recites the first chapter of St. John's Gospel, which was formalized as the Last Gospel following the Council of Trent.	*After all the ministers have left, you are invited to spend some time in prayer.*

R. DE CRAMER